

THE BAPTIST RECORD.

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Crucifixion.

Part 2.

By T.

Was Christ Crucified on Friday.

It will be remembered by those who read my first article, that I made the point that if Christ was raised on the first day of the week or on Sunday, he could not have been crucified on Friday—for that would not agree with the statement of our Lord. Now, there are some other things, that need to be said in this connection. The greatest importance is placed in the fact of the death, burial and resurrection of Him, who was "delivered up for our tresspasses and raised again for our justification." Paul says, "I declare unto you the gospel. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15: 1-4) While we emphasize one fact, let us not forget the others which are just as essential to atonement for us. We have seen, for instance, that "Christ our pass-over was sacrificed for us;" what is the other? It is that "Christ was buried and was raised for our justification on the third day according to the scriptures." Now all will admit that in the Lord's supper we have a symbol and memorial of the death of Christ. What is the symbol of Christ's burial and resurrection?

It is the other ordinance of the church, baptism. Christ gave both ordinances to the church and commanded us to observe them. Now to prove the fact that Christ intended baptism to symbolize burial and resurrection—Christ, John the Baptist, Paul and Peter, all connect baptism with death and resurrection. Christ says "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50 and Matt. 20: 22-23 and Mar. 10: 38-39.) John also prefigures death, burial and resurrection by baptism. John says "I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water. He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending, and remaining on him, the same is he, which baptizeth with the Holy Ghost." (John 1: 31-33.) John was to give knowledge of Salvation unto the people, by the remission of their sins." (Luke 1: 77.) When the people saw John baptizing Jesus, as he put him under the water, there was a picture of death and when he rose from under the water, there was a picture of coming to life again. How vividly must the

figure have pictured to the minds of those who had been led all along down the ages by types—that through his (Christ's) death and resurrection was the remission of sins.

Christ accepted John's baptism, and "taught that all who glorified God, received John's baptism; and those who received it not, rejected the counsel of God against themselves." (Luke 7: 29-30.) Paul gives as the type of the Israelites passing through the Red Sea. He calls it a baptism, which also symbolizes their deliverance from death. (1 Cor. 10:1.) Paul prefigures the burial and resurrection of Christ by baptism. He says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. (Roman 6: 30.) Paul had been teaching the people, that Abraham's faith and his giving glory to God, that the same was imputed to him for righteousness would be imputed also to all, if they "believed on him, who raised Jesus our Lord from the dead." Who was delivered for our offenses and raised again for our justification. Therefore being justified by faith we rejoice in hope—because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 4: 20, 25 and 5: 1-5, 21) Now this baptism into Jesus Christ and into His death is evidently the baptism of the Holy Ghost, that Paul said they had received when they were justified. It is the same baptism that John spoke of when he said, the one that sent Him to baptize with water, said unto him, upon whom thou shalt see the Spirit descending and remaining on him, the same is he, which baptizeth with the Holy Ghost. I saw, and bear record that this is the Son of God." So we see that John was sent to symbolize the death and resurrection of Christ by water baptism. Paul was teaching the same doctrine that John taught, and as he (Paul) was taught by the Spirit and had received the water baptism himself—surely he would not have left the doctrine of water baptism out of his teaching—what it symbolized, for fear the people might depend upon being saved by water, instead of being saved through Christ. He would be very careful about explaining to them the meaning of water baptism—more especially as Christ had given it as a church ordinance. Hear what Paul says, "and if Christ be in you, (that is if ye have been baptized into Christ by the Holy Spirit) the body is dead because of sin, but the spirit is life, because of righteousness, but if the spirit of him that raised up

Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by the spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live (Rom. 8: 10-13.) Therefore we are buried with him, by baptism, unto death." (What death does Paul here allude to, the death of Christ, or sin? What like as Christ was raised from the dead, even so we also in the likeness of his resurrection." (Rom. 6: 4-6.) John's baptism, which was with water, symbolized the death, burial and resurrection of Christ.

So Paul was also teaching the people, the two-fold symbol of water baptism. For he said ye know that ye were baptized into Christ, and into his death by the Holy Ghost, which had been given them. In the first symbol, was symbolized the burial, and resurrection of Christ; in the second was symbolized, man's death to sin, when he was born of the spirit, and made a new creature. Now Paul to make the symbol clear, says: Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? (1 Cor. 15:29.) Peter tells us in plain language that baptism was a figure—which means type or symbol. He gives Noah and the ark as types, "wherein few, that is eight souls were saved by water, the like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ." (1 Pet. 3:20-21) From the scriptures quoted, we see that water baptism is a symbol of the burial and resurrection of all who are justified by Christ; through faith in him; also their death to sin, and the new life given, by the Holy Ghost. Now if baptism is not a symbol of these facts, where will we find a symbol of the greatest fact in the redemption of man? the keeping of the first day of the week, does not commemorate Christ's resurrection as will be proven later.

Convention Board Meeting.

The meeting of Convention Board for annual appropriations will occur early in December, as early after the next session of Convention as possible. The time of meeting will be determined at Convention by the Board.

In the meantime all applications for help should be addressed to the Secretary at Jackson that he may put them on file and have the same ready for presentation to the Board.

A. V. Rowe.

News in the Circle

MARTIN BALL.

The church at Checotah, Okla., has called Rev. J. E. Nelson of Magazine, Ark. He will begin work on November 1st.

The First church, Seymour, Texas, has called Rev. T. E. Kennedy, of Ft. Worth. He is now on the field at work.

Pastor H. F. Baty leaves Union City, Tenn., and accepts work at Wewoka, Okla. He is now at work in his new field.

The church at Baring Cross, near Little Rock, Ark., late set apart to the full work of the ministry brethren J. P. Dunn and C. D. Lewis.

Rev. M. E. Broadus, once pastor at Greenville, has been called to Neosho, Mo. It is not stated whether he will accept or not.

Dr. B. R. W. Mack is giving the readers of the Baptist Advance an excellent series of articles on "Statement of Baptist Doctrine."

Dr. A. T. Robertson's Greek Grammar has just been translated into the French language. Everywhere scholars are taking hold of it.

Rev. H. W. Province, Victoria, Texas, is being assisted by his son, H. W., in a meeting. Brother Province is one of our missionaries to China, now on a vacation.

Dr. A. W. Boone, of the First church, of Memphis, Tenn., will have for his assistant evangelist W. L. Walker, of the Home Board, in a meeting beginning November 5th.

The Southside church, Columbia, S. C., has recalled Rev. C. A. Baker, who was forced to leave them sometime ago on account of ill health. The call was unanimous and hearty.

There are forty-two men at Union University, Jackson, Tenn., preparing for the ministry. We need them all and many more. The work is great and the laborers are so few.

State Evangelist S. W. Kendrick, of Tennessee, recently closed a meeting with Bethlehem church, Tenn. P. W. Carney, pastor, in which there were forty-two additions. Church and pastor are happy.

Rev. E. L. Grace, who has successfully served Broadus Memorial church, Richmond, Va., for five years, has resigned to take effect November 1st. He will take charge of the Central church, Chattanooga, Tenn.

The church at Morristown, Tenn., is enjoying a splendid meeting. Pastor Spencer Hannell has the assistance of Evangelist W. S. Thomas and Rogers, Ark. There were seventy professions the first week.

The Baptist Standard announces that pas-

tor L. R. Burrell has resigned at Brownsville, Texas and adds: "He is the noblest of ministers of Jesus Christ." There is room plenty, for you at home, brother.

Mrs. W. H. Whitsitt has presented one thousand volumes from the private library of the late Dr. Wm. H. Whitsitt to the Theological Seminary, at Louisville, Ky. These are valuable books and will greatly enhance the value of the historical library.

The Baptist Courier raises a question which deserves serious consideration. The cause for such short country pastorates. The custom of the "annual call" is suggested, as having much to do with it. But how will you change it?

The Missouri Baptist General Association at its recent meeting in St. Louis for the fourteenth time elected Brother E. W. Stephens moderator and A. W. Payne was re-elected secretary. Dr. D. J. Evans, of William Jewell College, preached the annual sermon.

The Word and Way says: "When the 'gospel mission' germ gets into the system of a man it makes him cut all sorts of capers. It seems to be a pesky, fretful, fussy thing. It converts him into a malcontent and fault-finder."

The meeting at the Immanuel church, Little Rock, Ark., closed last Sunday. Pastor O. J. Wade had to his assistance Evangelist L. C. Wolfe, of the Home Board. There were seventy additions, forty-one by baptism.

Rev. J. P. Hemby, who left our State sometime ago, is located at Hammond, La., where he is doing effective work. We believe he could be induced to return. Why not some of our pastorless churches try him? He is a splendid preacher and a good pastor. Write to him at Hammond, La.

Miligan Springs church, Webster county, ordained to the full work of the gospel ministry Brother Bryan Pittman last Sunday. Pastor J. L. Phelps, of Canton, preached the ordination sermon. At the evening he entertained and instructed the church at Winona with a thrilling sermon. Come again!

State Secretary Byrd spent three days last week with Pastor J. B. Leavell and his splendid church at Indianola. The membership of the church is rejoicing at the prospect of so soon occupying their elegant new building.

The trustees of Brown University, Providence, R. I., are endeavoring to raise one million dollars as an endowment fund. The educational board offered \$150,000.00. Smaller gifts of \$50,000.00 each have already run the amount to \$400,000.00.

The State Board of Missouri had one hundred and fifty missionaries during the past year. 4,542 additions to the churches, 2,983 by baptism. There are 263 ministerial students in William Jewell College.

Evangelist T. T. Martin with his singers

and helpers, will begin a meeting at Ruleville, Oct. 30. Pastor J. J. Mayfield asks the prayers of all Christians for a blessing.

Pastor A. H. Huff, at Portland, Tenn., has the assistance of Pastor T. R. Davis of Upton, Ky., in a gracious meeting. There were forty-two additions, thirty-five by baptism.

Rev. R. J. Wood, who lately returned from Texas, to Tennessee, has organized a church at Clifton, Tenn., on the bank of the Tennessee river and will make that his home. The prospects are good for a strong working church.

Pastor L. T. Weldon has recently enjoyed a gracious meeting with his Reed Creek church, Ga. Evangelist W. S. Walker, of the Home Board, did the preaching. 102 were added to the church. There seemed to be a religious revolution in the entire country.

Rev. C. O. Green, of Versailles, Ky., who wrote a splendid book on "Normal Evangelism," has just closed a meeting in his own church, he doing all the preaching. There were thirty-six additions, nearly all by baptism.

Evangelist Geo. C. Cates, of Louisville, Ky., reports that he is engaged in a gracious meeting at Hinton, W. Va. Over five hundred conversions, most of them grown men. It is not stated how many of them obeyed the Lord in baptism. "If you love me you will keep my words."

The meeting at Dayton, Tenn., conducted by evangelist Burton A. Hall, is assuming large proportions. Pastor John R. Hazlewood is hard at work. There have been two hundred and eighty-six conversions and many additions to the church at every service. That sounds right.

The Yalobusha Association.

This body met with the New Hope church, ten miles east of Coffeeville, on the 3rd of this month. We had a good meeting, and the subjects discussed with zeal and interest. Not so many were there as had been hoped for, but there were enough to make it a good meeting.

The body was organized with L. McCracken as moderator, this writer as clerk, and T. T. Gooch as treasurer. The meeting closed Friday morning at the noon hour, and all expressed their gladness in being there. We had visitors from Calhoun, Zion, Chester and Oxford Associations. These added to the meeting with their talks and prayers. The distance being so great from the railroad was one cause that more were not in attendance. The crops was another thing.

The next meeting will be held with the Spring Hill church, three miles from Oakland.

R. R. Rockett.

Not how much of my money shall I give to God, but how much of God's money shall I keep for myself?—Ex.

WHOM TO MARRY

A sermon in a series on the home, delivered at the First Baptist church, McComb, by Theo. Whitfield, pastor.

IN the first place do not marry any one you have been acquainted with merely six weeks. I have recently seen two young women who took that leap in the dark deserted by their husbands. If I were a woman I would not marry even a preacher on that acquaintance. If anybody, lately coming along, should wish your hand in marriage, do sit down and write some one in the community where he came from and find out if he is all right. If he is, he will not object to you writing, but will rather be glad for you to have proof of his goodness. You can write the pastor of the Baptist church there. It may save you a great deal.

In the second place be careful about marrying a person that has been divorced. You know the Bible allows divorce only on one ground—namely fornication. Now if you should marry a divorced person and should later find that there was no fornication to break the former union you would be in a most painful situation. You would realize that there was hanging over you the Bible sentence that you were living in adultery. I shall treat more fully of divorce in a later sermon but for the present I warn you to be careful in marrying a divorced person. I advise you to first consult the word of God on the subject.

In the third place don't marry any man who is unkind to his own parents. The reason is that he will be unkind to you. If he is careless of his sister or mother, then soon after marriage he will grow careless of you. On the other hand, if a young lady be saucy to her parents she will also be saucy to her husband. If she makes her mother wash dishes she will make you, young man. Understand this: neither the wedding ceremony or the preacher's prayer makes any change in the character of the bride or groom. A member of my church once told about a young man "proposing" to her cousin who was a young lady. Some one eavesdropped and heard the young man ask the young lady if she would love him. She said she would, and then he asked her if she would love him when he was old. Well, she said yes to that, but the folks next day teased the poor girl unmercifully about the loving him when he was old. Now, the young man need not have asked such a question. He could have noted whether the young lady was kind to her old grandmother and to her mother and brothers and sisters, and if she were kind to them she would be good to him.

In the fourth place do not marry a man who drinks. I do not think a man who drinks ought to ask a young lady to marry him. Just like a man who has a vile disease of the body ought not to do so on account of the danger to his wife and to his possible offspring, so the man who has the drink habit, on account of the danger to the

woman's happiness and to the children's welfare, ought not to ask so much to be risked on him. Now, do not fancy that your lover will quit drinking after you get to be his wife. If he will not quit before, he most certainly will not afterwards. This makes you laugh to hear it, but it is the truth. Also do not think that he will drink less as the years go by. The drink habit grows on a man. Though he be a moderate drinker now, he will almost certainly be a heavy drinker later on. I called one day with an evangelist helping me in a meeting at the house of one of the members, and the wife had a black eye. The evangelist jokingly said "What is the matter? Did some one strike you there?" The poor little woman could say nothing. I so much regretted the words. He spoke before he thought. For the husband, though a good provider for the family, yet sometimes came home under the influence of liquor, and he was a beast at that time. I am sure he had knocked her down with a blow of his big fist. She had told me one day that she sat in the church often through the service and heard not a word, she was so consumed in thinking about her husband. A great big Irish-looking woman who seemed to me like she would be a veritable boss to any husband, yet to my astonishment one day told me that her husband had been a drunkard, and that she had endured at his hands abuse and insult and suffering and horror that was indescribable. I warn you, young woman, not to risk your heart's happiness; do not take chances that may blight all the future years of your life. Say not that your lover is generous and obliging. This is the very kind that drunkards are made of. The stingy, selfish kind seldom drink so much. But the genial, friendly fellow is the one led easily deeper and deeper to drink. And I tell you, faithfully, that for the love of drink—far stronger than the love of woman—all his most sacred promises, all your tenderest feelings and fondest ambitions he will trample under foot as so much trash. And I warn you not to marry the man who drinks.

Another piece of advice I give you is not to marry anyone that dances. The chances are that they will love to dance after they are married. I know an old lady, the mother of a family of grown children, and the people smile as they remark how she loves to dance yet. She hates to give it up. I would not myself want a wife who forever loved to have other men's arms around her. And I do not see how you young folks could stand to see your sweethearts—much less your wives—whirling around in the embraces of some one else. It would not suit me.

Now I come to say something that is not a piece of advice from me, but is a word of command from the Lord. Listen to it; no

Christian ought to marry a person who is not a Christian. Turn to the sixth chapter of Second Corinthians and we read the following: "Be not unequally yoked with unbelievers; for . . . what concord hath Christ with Belial? or what portion had a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said I dwell in them and walk in them." It means that Christ is in the Christian and that in the unbeliever is the prince of this world, and the heavenly Father says that he does not want his Son yoked up for lifetime with the prince of this world. Let me quote another scripture, I Cor. 7:39: "A wife is bound for so long time as her husband liveth; but if the husband be dead she is free to be married to whom she will; only in the Lord." He is talking to church members at Corinth. Please note that expression "only in the Lord." Paul, in defending himself in chapter nine, verse five, said (revised version) "Have we no right to lead about a wife that is a sister even as the rest of the apostles?" He claimed the right to marry indeed, but he did not claim the right to marry any one who was not a "sister." The sons and daughters of God intermarrying with whom-so-ever they chose of the children of men has in all ages been one of the most weakening things in the church of God. The scriptures plainly tell us that the heathen wives of Solomon turned away his heart from being perfect with the Lord. You yourselves have seen many instances of that which I am trying to say. How many times have you seen some young Christian who used to be faithful to church and zealous in the work yet eventually marrying some one who was not a Christian, soon give up Sunday school, prayer meeting, and sometimes even church itself, and all for the one reason of the influence of an ungodly or worldly or at least irreligious husband or wife. Cold water thrown on their religion! What concord hath Christ with Belial? I beg you to remember that your heavenly Father says "Be not unequally yoked with unbelievers." You had better listen to his advice and obey his command. This section of scripture ends thus: "Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty."

I have been saying to you not to marry such and such: a few words now on the positive side. The first thing, let me say, is that you seek advice in choosing a companion. I really think that you owe it to your father and mother to consult them. I have no doubt but that many a parent's heart aches because their children pay no

(Continued on Page 7)

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Christian Education.

There is no subject of more vital impor-
tance to the welfare of our people than the
subject of proper education. There is no
system of education that is proper which
leaves out attention to the spiritual life. In
fact, an education which neglects the higher
life of the soul is wrong to start with. Some
people seem to think that if the teacher is
thoroughly conversant with the subjects he
proposes to teach that that is all, and the
end of his equipments. This sentiment
must prevail to some extent with some of
our best Baptists, judging from the fact
that they patronize other institutions rather
than our own Mississippi College. Now,
there are circumstances that unquestion-
ably warrant our brethren to send their sons
elsewhere. For instance, suppose a young
man should care to take a course of study
that the average literary institution did not
give, it would certainly be the proper thing
to send a boy where he could get the
things demanded. But under normal con-
ditions, we believe that the average young
man is safer in the hands of denomina-
tional colleges than elsewhere. As an exam-
ple, take the colleges at Clinton. There
every member of the Mississippi College
faculty is either a teacher or an officer in
the Sunday School. A great many of the
students are earnest Christian men; not only
are they in daily contact with their fac-
ulty, during school days, but on Sunday
they are associated with them in church,
and Sunday School work. But this is not
all; those who are not Christians have every
suggestion that can possibly be thrown

about them of the value of living the Chris-
tian life. In the college life the student
gets his vision of life, and his relation to
it. This will correspond more or less with
that of his teachers, in proportion to his
close or distant touch with them. In Mis-
sissippi College this personal touch is the
one thing that the faculty stresses, and if
the board of trustees have been wise in the
selection of their faculty, there can be no
mistake as to the final outcome of the ed-
ucational work that the college is doing.
But we need not do more than to call at-
tention to the many men, sons of the col-
lege, who are now taking prominent parts
in every phase of our economic life, to show
that the institution has not been recreant
to the trust reposed in her.

The question of Christian education is
almost as old as Christianity itself. As all the
gentile recruits in the Christian ranks had
to come from those of pagan faith, it was
found wise on the part of the early Chris-
tians to instruct those who desired baptism
in the faith. Such persons were called
"catechumens," or those to be instructed.
In the beginning, the catechumen schools
were for adults only, but afterward children
were admitted. Though these schools were
intended in the beginning merely to give in-
struction in the rudiments of Christianity,
by the end of the second century, reading,
writing, texts of Scripture, and psalms sing-
ing were taught.

Following closely the establishing of cat-
echumen schools, were established what was
known as the Catechetical Schools. In a
pagan citizenship it was necessary for the
Christians to know the reason of their faith.
While the catechetical school was in a meas-
ure a theological school, yet it taught phil-
osophy, rhetoric, grammar and geometry
in order to train their students to think,
for the opponents of the Christians were
the pagan philosophers who possessed the
keenest and best trained minds the educa-
tional system of the day could supply. By
way of parenthesis, we believe that every
child ought to be taught the doctrines which
we believe. We see that the catechetical
school was much higher in its course of
study than the catechumen schools, and in
the intelligence of both pupils and teach-
ers and was in its nature a kind of univer-
sity.

At Mississippi College the College and
the church are vitally connected, so that
the church training is most forcefully im-
pressed. Now, this might not do so well
were the affairs in incompetent hands, but
with a pastor like Lipsey, loyally support-
ed by a board of deacons on which seven
members of the College faculty serve we
think the Clinton church will surely not
fall short of her privilege and responsibil-
ity in the great work of serving as an ex-
ample in church polity.

Rev. J. P. Williams has been called and
has accepted the work at Collins, Miss.

Brother O. N. Harrington resigns at Sal-
lisaw, Okla., to accept the work at Pien-
yune, Miss.

Rev. and Mrs. S. E. Tull are rejoicing
over the arrival of a wee little maid who
has come to gladden their home.

Rev. W. E. Farr leaves the Durant church
the first of December to accept the call of
the Columbia Baptist church.

Rev. J. F. Tull has recently been in the
State visiting friends and relatives, all of
whom were glad to welcome him back to
his old home. The editor had the pleasure
of spending several hours in his company.
We are always glad to see Brother Tull.

Pastor S. W. Sproles has many tokens of
divine blessings in his work at Marks, and
is greatly encouraged. The church will
soon remodel the house of worship and
build a pastor's home.

We regret exceedingly that the leading
editorial of October 26 was, by mistake,
signed "J. W. Dickens." This was the
printer's mistake and Mr. Dickens knew
nothing whatever about this article until
he saw it in print.

The meeting to be held with the Clinton
Baptist church begins next Sunday. Dr.
Lipsey requests that all Christians will pray
that many souls may be saved and brought
into the kingdom. Let us keep this in
our minds and our hearts and pray that God
will graciously bless the efforts of one of
His faithful servants.

The Ministers' Conference.

The Ministers' Conference meets at Gulf-
port the day before the Convention opens.

All brethren are not only invited, but are
urged to be present at this meeting.

Remember the date—November 21st. An
excellent program has been arranged for
this occasion.

Rev. T. O. Reese, Home Board evangelist,
has just closed a fine meeting with Pastor
W. E. Fendley, 41st Avenue church, Merid-
ian. The crowds were large, sometimes
larger than could be seated. The church
was much revived and fourteen were added
to the membership. Brother Fendley seems
to be doing a good work.

The agricultural high school of Scott
county is at Lena. E. H. White is at the
head of this department. Curtis Moore is
at the head of the literary department of
the school. These young men are grad-
uates from Mississippi College. There are
one hundred and fifty students in this
school, fifty of whom are boarders. This
school has always done good work. The
young men who come from it to our college
show that they have been well taught.

Of the eighty-six students in the Bible
department of Mississippi College fifty-six
are not preachers. They wish to know
the teachings of the Book for general infor-
mation, and especially that they may be
helpful in the prayer-meetings, Sunday

Schools and young people's societies of the
churches. This is one reason why the peo-
ple seek our young men as teachers in their
high schools.

Why Girls Fall and Why They Do Not Reform.

We are just in receipt of a recent issue
of The Rescue Magazine, an excellent pub-
lication gotten out by The Southern Rescue
Mission, Atlanta, Ga., which deals with the
"social evil." Its publishers handle the
subject in a manner which makes the mag-
azine acceptable in the home. There is a
statement appearing in this magazine over
Dr. Len G. Broughton's signature as fol-
lows:

"Mr. Elliott is doing a real service to
society in his magazine, and everybody
should read it, if possible."

The current number of The Rescue Mag-
azine carries a two-part article entitled,
"Why Girls Fall and Why They Do Not
Reform," as well as many other articles
bearing on this evil. And we are inform-
ed that the publishers have several thou-
sand copies of this number on hand and can
supply those who are interested in their
work, at twenty-five cents per copy, or one
dollar per year.

Reply to Two Brethren.

No, Brother Simmons, you are quite
wrong! I WAS accurate. The proposed
amendment says "one member from each
co-operative association," and there are
forty-three in the State. The amendment
does not affect the fifteen members at
large. Their expenses would be met by
the Convention just as at present. My
message and hotel rates are not "suppositions,"
my argument, but that is the business of the As-
sociation, and if any Association does not
want to pay the necessary ten or fifteen
dollars to have its representative on the
State Board it's entirely free to leave it
alone and the Board will be complete with-
out it. In fact, if not one Association
should meet the conditions and send a mem-
ber we would have the Board complete in
the fifteen members the same as hereto-
fore. The amendment does nothing but
ask that the Associations may have a voice
in the Board if they so desire, and wherein
lies the danger, pray, tell us, of Baptists,
in the most representative way, managing
their own work?

How can it be "unwise," as Brother
Dickens argues, for forty-three men to come
up from every part of the State and sit in
counsel with fifteen others about Baptist
affairs in Mississippi, but at the same time
be very wise for the fifteen men, nine of
whom are chosen from one community, to
come up to Jackson to deliberate about the
same missionary affairs of our work?

That question is something that no ob-
jector has even attempted to answer. The
question is no reflection on the members
from the vicinity of Jackson either. If a
plurality of the Board must be chosen from
one community, I would as lief that that
should be Jackson as any other city in the

State. No community furnishes more good
men and true for such service.

Again, you are dead wrong, Brother Sim-
mons when you expostulate "Brother Bai-
ley's argument is forced to say." My ar-
ticle said "the editor's argument is like
that which says," etc. (the exact words are
not before me, but that is the substance.)
The likeness was a matter for the judgment
of the reader to pass upon and not a misuse
of Dr. Bailey's argument as one might un-
derstand from your word "forced."

It is surprising that anybody should want
to argue that the church is the unit in our
organized work. Christ organized the
church and that is the only organization
that has direct, explicit Scriptural author-
ity. The principle of co-operation is in the
Scripture and it is writ large as a duty, but
Bro. Simmons will be hopelessly embarrassed
when he undertakes to find a Baptist As-
sociation or Convention in the New Testa-
ment. The Association is the smallest unit
in our organized work as everyone who has
thought through the subject well knows.

Brother Dickens asks what Association is
indifferent to the work of the Convention?
Well, he ought to have been with us at the
Aberdeen recently at Shannon where we
had a battle royal with the "gospel mission-
ers" (it deserves small letters.) One im-
portant point in the discussion was that the
Association is in co-operation with the Con-
vention work. For that Association to
have a strong man on the State Board to
look after its interests, distribute literature
and visit disaffected churches would mean
the saving of much trouble to the Board
and to the churches. I hear that there is
abundance of the same gospel mission sen-
timent in the Monroe County Association.
There are many Associations in Mississip-
pi that can be torn asunder by this new
light, hardshell, Webb-Bogardism when they
once get it in their work. Anything that
can be done to strengthen the Board's
hands will be seriously needed in the next
five years.

The quotation Brother Simmons gives
from the Constitution cuts him and his ar-
guments like a two-edged sword. First,
because it says: "This Convention shall
be composed of messengers of Baptist
churches" and not "composed of churches."
Secondly, because it says the Convention
shall be composed of messengers of Bap-
tist churches and Associations. If Associa-
tions send delegates to the Convention why
is it unwise or revolutionary to ask that
they be permitted to elect members on one
of the Boards of the Convention?

Two or three brethren have written
against the amendment, but not one, so far
as I have seen, has attempted to point out
wherein it is unwise. One brother said:
"I have no special objection to it. It has
some strong points that may be worth try-
ing," and then proceeded to state two or
three objections. Brother Dickens con-
cludes that the Constitution ought to au-
thorize the appointment of Boards, which
it does not do at present, that the number
might be enlarged to twenty-one members,
if desired, and that less than a majority be

appointed from any one community. Why
not take the logical result of these conces-
sions and have one from each Association?
Brother D. says it is "unwise." Why
"unwise" to have the counsel, co-operation,
suggestions and local viewpoint of every
Association in the State represented on the
Board? Can't Baptists be trusted when
as many as forty or fifty come together?
Who was it that said, "In the multitude of
counsellors there is safety?" Is that suit-
able for the "Jordanic tribes"—whatever
that phrase may mean?

Brother D. tries to make capital of my
using the phrase "Taxation without repre-
sentation" and reads me a good-natured
lecture which I humbly receive. But doesn't
he know that I meant only that obligation
to furnish funds carries the right to control
the same? He dilates on Baptists being
non-taxable. That is amusing. The idea
of telling a Baptist that he cannot be tax-
ed! He is like my little niece wrote me
when I had told her the sea was salt. She
said: "I knew that already!" All Bap-
tists were born knowing that! My broth-
er knows I am no more hierarch any more
than he. The very gist of my amend-
ment is that the work shall be constructed
on the broadest and most democratic Scrip-
tural plan. Not that it is not democratic
and not in keeping with Scriptural prin-
ciples now, but the proposed change will
make it more representative and more
broadly co-operative.

Let us have some temperate discussion
of the merit or "demerit" of the amend-
ment. If wise, let us adopt it; if other-
wise, kill it, for we are Baptists and free,
and have a right to do as we please—when
we please to do right.

L. E. Barton.

There are sixty-two ministerial students
in our college, twenty-three of whom supply
as many churches as pastors.

Seven of these men preach twice four
Sundays in the month.

Two of these men preach twice, three
Sundays in the month.

Four of these men preach twice, two Sun-
days in the month.

Ten of these men preach twice, one Sun-
day in the month.

You see that our students supply 23
churches and preach 104 sermons every
month. The thirteen students who serve
churches two or more Sundays in the month
support themselves. Nineteen others who
do not preach regularly are supported by
their parents. The Board of Ministerial
Education desires to help the remaining
thirty through. Will not friends and
churches help the Board to do this work?

While linked in the evangelization of the
world we can never strike hands in war.—
J. A. MacDonald.

Nothing is helping to promote the unity
of the church more than foreign missions,
because nothing like foreign missions arouses
the church or can arouse the church to the
same enthusiasm.—H. F. L. Pott.

Sunday School Lesson

MISS M. M. LACKEY

(To Be Studied With Open Bible.)

THE STORY OF TWO KINGDOMS.

Lesson 6.

October 21.

Esther 4:1 to 5:3.

Golden Text: "Jehovah preserveth all them that love Him."—Ps. 145:20.

Esther Reading for Her People.

Our lesson story today is fascinating beyond measure. But much of the beauty and interest is lost if we do not read the entire book of Esther which contains only ten short chapters, and can easily be read at one sitting. It is a remarkable book in that it does not mention God or prayer or sacrifice or worship or priests or prophets. But it is a deeply religious book notwithstanding. From beginning to end it presents the idea of an unseen power watching over and directing and protecting His people, finally giving victory to the right and sparing for those who are on the side of right.

We read much of King Ahasuerus, or Xerxes, as he is called, in our school histories. While he was ruling in Persia, and the whole Jews were scattered over his kingdom, the country of Greece stood at the head of the world in art and learning. Xerxes determined to conquer this little country and thus make himself the master of the world. He got himself an army of over a million fighting soldiers. He built wonderful roads and gathered many ships into his navy. He built two bridges a mile long over the Hellespont between Asia Minor and Europe so that his army might cross in that way, and when a storm destroyed his bridges he acted like a foolish child and had the water beat with three hundred lashes and branded with a hot iron. This will give you some idea of the kind of king Esther had to deal with. His armies were routed by the Greeks, and he had to return home. It was shortly after this disaster that the incidents in the Book of Esther took place. This lesson incident occurred after the return of the exiles we studied about two Sundays since; and among Jews who did not return to Jerusalem. The place was Shushan (or Susa) one of the three capitals of the Persian Empire, about 200 miles east of Babylon.

Who was Esther? (2:5-7.)

To what position was she raised and why? (2:8-18.)

Who was Mordecai? (2:5-7.)

To what race did he and Esther belong?

Who was king of Persia? (See above.)

Who was Haman? (3:1-2.)

What plot did he form against the Jews and why? (3:1-15.)

What was the king's decree? (3:13.)

What message did Mordecai send Esther? (4:7-17.)

To what laws of the Persian court did she call his attention? (Verse 11.)

Why was it especially bad for her to break them at this time?

Repeat Mordecai's reply to her message as found in Verses 13 and 14.

Quote Esther's reply.

Did she hesitate through fear?

Why was her going before the king a dangerous and extraordinary act? (A decree forbade anyone coming into the presence of the king unbidden. This was perhaps to prevent assassination.)

What preparation did she make for going before the king?

What reception did he grant her?

Tell the rest of the story.

SEEK FURTHER ANSWERS.

What proves that Esther was courageous?

What proves that she was keen-witted?

What proves that she knew how to manage a man?

What proves that she had patience and judgment?

Name some responsibilities of high position.

Name some responsibilities of ordinary daily life.

Through whom does God work?

What does the unfaithful worker lose?

What is the best proof of real patriotism?

How can we show it in our Christian life and work? (Note Phil. 2:20.)

What is the need of patriotism now?

Do people always see the results of their sacrifices?

Are they then wasted?

What does Calvary teach about apparent defeats?

Is a certain part of the good work of the world meant for each person to do?

How may one be sure of finding his own?

Suppose I fail to do my part, who will suffer most, I or my work?

What are some of the ways you and I can help our pastor?

Mention some ways we can help each other.

Suppose you and I should ask ourselves each morning, "Who knoweth whether thou art come to the kingdom for such a time as this?" what effect would it have on us for the day?

What are the best lessons you get from the life and character of Esther? "Small wonder it is that when she died—in Ecbatana—when she was on a royal progress with Ahazurus through the kingdom, the Jews of that city made a sacred spot of her tomb. At his death a few years later, Mordecai was laid beside her, and a traveler today in modern Hamadan can step out of the noise of the bazaar into the quiet of this tomb, kept inviolate through centuries of Moslem oppression. Authorities say its authenticity is undoubted."

But the greatest honor paid to Esther is not that flowers are still laid on her grave,

or that she is remembered in the feast of Purim after so many centuries. It is that she has a place in the Book of books, and that this place is given to her because she was willing to lay down her life, and trusted God wholly, even though His Name is not mentioned in her story. This girl, brought up in a corrupt Oriental city, with only the law and the prophets for her guide, was true to the uttermost to God's law of life. How much more then, ought American girls to be true to the Christ of the New Testament, to whose power they owe their unparalleled freedom and privilege. If American women use this wealth of opportunity for their own luxury and enjoyment, the swift and sure result will be the decay of our national life. Selfishness in the women of a state is a sure and deadly poison. Not a few shrewd observers are aghast at the signs of it in our cities today.

"There is but one way of life—the way that Esther the queen followed to give life to her people, the way that Christ, the King, followed to give life to us all, the way of sacrifice. 'Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit.'" —Emma Bailey Speer.

Some Words of Appreciation.

Carrollton, Ky., Oct. 27, 1911.

Dear Brother Editor:

Please allow me to express on behalf of both Mrs. Tandy and myself our sincere thanks and hearty appreciation for the loyal and courteous treatment we received from all the brethren and sisters of Mississippi during our stay of five and one-half years in your excellent State.

Certainly no pastor and his wife ever had a more loyal and faithful people than we had at Hazlehurst and the workers of the whole State seemed to vie with each other in their many kindnesses to us. Our hearts are full of gratitude which words can never express; and it is a matter of unspeakable sorrow to us that it became necessary for us to leave the State.

We desire also, to publicly express our thanks and sincere appreciation to the Hazlehurst Baptist church for a silver tea and coffee service of surpassing beauty, which was received a few days ago. Our people there have frequently expressed their esteem for us by presenting beautiful and valuable gifts, but this recent remembrance has overwhelmed us with gratitude, which we can never fully express.

May the Lord of heaven shower His richest benedictions upon Mississippi and sustain with His abundant grace the noble band of Baptist workers in His kingdom in the State which has become so dear to us. Some day in the providence of God we may be able to come back and work with you again.

Sincerely,

Robert H. Tandy.

A man may give without loving, but he cannot love without giving.—Ex.

The Proposed Change.

The discussion of the proposed change in our constitution has been very enjoyable to me. There are some reasons for enlarging the membership of our State Board. I am frank to say however, that the plan proposed does not commend itself to my judgment.

One reason I could assign might be called experimental, and while by no means conclusive does have some weight. Having been a member in another state of the state board, elected on a similar plan, my experience was that very few associational members attended the meetings of the Board. To have a Board of some forty or more members and only about a dozen ever present seems to me unjointed and unbusinesslike, to say the least.

The plea that such a plan is needed to get information is to me superfluous. I was for several years a member of an association, that annually sent a representative to the Board with our budget. This budget was made out by the executive committee and was usually granted in its entirety. Happening to be present at one meeting of the Board, I discovered they had information enough to take about twice the amount of the available funds. There were plenty of people present like myself willing to give all the information and even more than was needed. The thing that struck me was a greater need of funds than information.

The most serious objection I see to this change is the fact that this Board supposed to be the executive board of the State Convention is to have the majority of its members elected by the associations. Brother Barton says the unit of our work is the association. The Convention is not, however, composed of associations, but "messengers from the churches and associations." The Convention is composed of messengers and its autonomy is just as distinct as the association or even the church for that matter. We are much given to emphasize the sovereignty of the church, but in its own sphere the Convention is just as sovereign as the church. No church or association can legally bind its actions. Each can only act as an advisory body to the other. There is not and ought not to be an ecclesiastical authority either way. This change smacks much of Presbyterian church polity to me. If the Associations are to elect for the most part one of the most important of our Boards, why not elect them all? In such an event, why any Convention at all? It would be practically shorn of all of its prerogatives. Its meetings would only be to poll the will of the Associations. If you will only substitute churches for Associations you will have the logic of our gospel mission friends. Of the two theirs is the most tenable.

E. T. Mobberly.

Okolona, Miss.

Rev. T. J. Batton.

Rev. T. J. Batton assumes charge of Rock Bluff, Mayton, Cato, and Antioch, on

Whom to Marry!

(Continued from Page 3)

attention to them in this matter. Many a young woman who did this way had to take her baby and go back to her father's house. Then there are other good persons in the church you might consult. I know that you feel that all wisdom which exists is in your head contained. Nevertheless many a young life would have been kept from the rocks by the advice of a good deacon or sister or pastor or mother.

In the next place pray over the matter. Did it ever occur to you that your heavenly Father would like to be consulted about your marriage? Do you realize that he can make his Holy Spirit to guide you, and indeed, to guide all things connected therewith? Certainly, in this most serious step in your life, it would pay you to pray much and earnestly. Would it not be good in after years to realize that God directed you to marry this person?

Finally let me give you this motto: "Seek ye first His kingdom and his righteousness and all these things shall be added unto you." If you decide that the man or the woman you think of marrying would not help you in heaven then don't marry them. Select some one that will help you in your walk to heaven; that will make you love God more, love to read the Bible more, pray more, and that will encourage you all times to stand for the right. Ten God says that food and raiment and all these other things shall be added unto you. In the very plainest words, my young lady friend, I say to you, choose only that man who is a good Christian man, who is honest and truthful and kind, and whom you feel indeed knows the Lord. For a true son of God will make truly a god husband. And, my young man friend, choose you that woman in whom you see definitely the graces of Christ; that woman whom you feel to be indeed a daughter of God. For God's daughters ever make good wives. Thus you seek first one from His kingdom and one with His righteousness.

And though other homes all about you may fall,
For the years with wild storms may be filled;
Yet your home on the rock of God's promise will stand,
For you built as God told you to build.

"One means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted with violent passions or distracted with immoderate cares."

What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?—Ex.

System, not spasm, is God's method.

Christ is either Lord of all or he is not Lord at all.—Ex.

November 1st. Three of these churches, Rock Bluff, Mayton and Antioch, left without pastor on account of Brother C. E. Bass resigning to go to Seminary; Cato on account of Brother Andrews resigning for the same purpose.

He has resigned White Sand, Hepzibah, Strong River and Enon to go to this new field.

Brownsville, Texas.

I have resigned as pastor, to take effect November 1st, next. I will continue, however, until a successor is on the field.

The great inducement offered by this field is to be confronted by many hindrances but encouragement is a small, faithful band, relying on the promises. I have been here 5 years and about eighty additions; forty of these have removed.

L. R. Burrus.

Love never asks, How much must I do? but how much can I do?—Ex.

A Roman Catholic Political Party in the United States.

Special to the Record:

Washington, D. C., October 25, 1911.—The entry into politics of the head of the Roman Catholic Church in the United States, immediately followed by two or more of his Archbishops, with sledge hammer blows by all of them against people's rule measures that are being advocated by the progressive faction in both parties is causing intense excitement. For months a campaign for the control of the two leading parties has been in operation, that will lead up to primaries of 1912, to be followed by a campaign between the parties and now a new factor and a big one has arisen.

Everyone realizes that a Roman Catholic political party is forming, open and above board. Archbishop Farley's public commendation of the cardinal's activity in politics, set forth in his prepared address at the laying of the cornerstone at Gibbon's Memorial Hall of the Catholic University to the assembled church officials, is proof that the whole thing is the result of a carefully matured plan.

How will it be met by the progressives? They must face this opposition. It has actually arisen and stands squarely across their path. From now on the movement to establish the people's rule in this country in place of machine rule is to be opposed by the Roman Catholic rulers, the chief of whom is in Europe and whose representatives have been cast out of the civil governments in France, Italy, and nearly all of the European countries, and they have not been able to defeat Madero's election in Mexico.

From time to time we shall report the growth of this Roman Catholic party in the United States and will tell just how this new political force is being met. Necessarily this character of news will appear only in the protestant and liberal papers, the secret society magazines and lodges, and the people's rule publications.—X.

Call for National Conference to Consider the Growing Evils of the Interstate Liquor Traffic.

The following "call" has been signed by most of the governors of our states and other leading public and business men:

It is a well-established principle that the liquor traffic is not only a proper subject for legislation, but the several states under their police powers may regulate, restrict, and even prohibit this traffic within their borders.

The proposition will hardly be questioned that the exercise of these police powers over the liquor traffic, the states should in no wise be hampered in the enforcement of their policies by federal restrictions.

So long as those who care to take the risk of conducting an illegal traffic can be supplied with liquors under the interstate commerce laws of the federal government, the states are called upon to meet only a grayed, but practical difficulties, in law enforcement, which otherwise would not exist.

When also under federal regulations the citizens of "dry" territory may purchase from citizens of other states that which their own state has declared hurtful to the public welfare, and which they may neither manufacture for their own use nor purchase from citizens of their own state, and when, as a result of these regulations an interstate traffic has been developed which is well-nigh as harmful to hundreds of communities throughout the country as the old domestic traffic when the saloon existed in their midst, the need of substantial and speedy relief is greatly emphasized.

We cannot believe that it was contemplated in the adoption of the federal constitution that no substantial relief could be afforded the citizens of the sovereign states who are compelled to suffer the evil consequences of interstate commercial transactions in articles of trade which have been outlawed from the domestic traffic of these states.

With each state having prohibited the liquor traffic as a State-wide policy, with practically every other state having large amounts of "dry" territory secured under local option, so that fully one-half of the people of the United States are now free from the legal saloon, we believe the time has come to secure some practical solution of this interstate liquor problem.

Believing that this is a subject which calls for speedy and careful investigation, and in order that the question may be considered fully and freely from every possible angle, and believing further that the cause of temperance reform and prohibition will continue to be seriously handicapped until some Congressional relief of a satisfactory character is afforded, we hereby join in calling a National Conference to consider the whole matter, to be held in the city of Washington, D. C., December 12, 13, 14, 1911.

We hereby invite Governors, ex-Governors, Attorneys-Generals, ex-Attorney Gener-

als, members of Congress, and of the various Legislatures and other officials in National, State and municipal governments, together with business men, citizens, pastors of churches, and others who are trying to reach a satisfactory solution of this problem to arrange their affairs so as to be in attendance at this conference which is to consider a question so vital to the highest interests of the whole people.

As it is not contemplated that any permanent or new organization shall be effected, but only an open conference of those who believe that speedy relief should be afforded along the lines indicated in this call, it is not deemed best to provide for any special rules of representation in the conference other than those already herein set forth. It is suggested, however, that in order to secure proper representation, the different reform organizations, denominational bodies, and other societies specially interested in the question may name not to exceed five of their officers or members to join others as indicated above as delegates in the conference.

As this call has been initiated by the Anti-Saloon League of America, it is agreed that the making of the program and the selection of the place of meeting shall be left to the officials of that organization, and that when this call has been signed by not fewer than 50 persons, this league is authorized to proceed with the arranging of the program and the proper announcements relative thereto.—Maryland Messenger.

In Gallations 3:10 we read "for as many as are of the works of the law are under the curse; for it is written cursed is every one that continues not in all things which are written in the book of law unto them."

I wish to notice first why are we under the curse? It is written if we keep the laws we shall live in them. Gal. 3:12. But if we offend in one point we shall be guilty of the whole. Jas. 2:10. To keep the law one must be without sin, but we have all sinned and come short of the glory of God. Rom. 3:23. Therefore we have all sinned. Not a few but all have sinned and come short of the glory of God. This all means everybody who lives, will live or have lived. There is no exception. Notice that the verb "come" is in the present tense. It does not mean that people will come, or may come or, have come or came, but it means everybody comes short of the glory of God now, or at the time they are living. We come short of the glory of God all the time.

To show farther that we have not kept the law, for no man is justified by the law in the sight of God. Gal. 3:11. There are people that are justified by the law in their own sight. In the appearance they seem as harmless as lambs, but in their hearts they are as wolves. There is a vast difference between being justified in God's sight and one's own. Why? First because there is a vast difference between God and man. For as the heavens are higher than the earth, so My (God's) ways are higher than your ways and my thoughts than your thoughts.

Second—because there is a vast difference between God and man in seeing for "man looketh on the outward appearance and God at the heart. Therefore the result of difference is if man is not justified in God's sight he is doomed for hell. We now see that now flesh is justified by the deeds of the law, and that all have sinned and come short of the glory of God, and the soul that sinneth it shall die, and there is none that doeth good no not one. We then conclude that sin brought us under the curse.

Second—I wish to notice how are we to get from under the curse of the law? Man was doomed to spend eternity in hell, "but when the fullness of time came God sent forth His Son made of woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4-5. What was Christ's mission to the earth? To redeem them that we're under the law. Who were under the law? All! Rom. 3:20. We see a Savior was provided.

Thirdly—What has he done?

Christ hath redeemed us from the curse of the law being made a curse for us, for it is written, Cursed is every one that hangeth on a tree. Gal. 3:3. Christ was made a curse for us. He left heaven with its splendors and glory. He left His home on high and came to this contaminated world. For thirty-three years he was an exile from home. Banished on account of sins. He endured great sufferings. In the garden of Gethsemane the sufferings of the Son of God were so great that he sweated as it were great drops of blood. See how fervently he prayed to the Father. There in the garden he was arrested, carried before the courts, tried and condemned to die on the cross. Oh, sinner, can't you see the cruel soldiers as they nail the loving hands of the Son of God to the cross? Don't you hear the blood as it drips from the wounds of Christ? Hear those cries as they fall from the lips of the Son of God. Hear him say to his Father to forgive those who crucified Him. Sinner, for six hours Christ suffered on the cross, for what you would suffer if you go to hell, as did the loving Savior. Why did my Savior come to earth?

And to the lowly go.
Why did he suffer on the cross.
Because He loved me so.

That night, very soberly, she took up that Easter hat—the hat that had obliged her to give one dollar to missions and be two months behind on the salary. For her its beauty had departed. Instead of the lovely trimming and the delicate straw, she saw a flushed, tired little woman bending wearily over a tub of clothes, and then she quoted softly but solemnly these words:

"I gave—I gave my life for thee:
What hast thou given for me?"

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sand.

President Taft's Appeal to Women.

In the November Woman's Home Companion President Taft writes an article called "The Dawn of World Peace" in which he makes a special appeal to women on behalf of the arbitration treaties, which, if passed by the Senate and signed, will go a long way toward abolishing war.

On the human side, the side that ought particularly to interest women, the President says:

"The evil of war and what follows in its train, I need not dwell upon. In our Civil War the death roll in the Union army alone reached the appalling aggregate of 359,000. But the suffering and the perils of the men in the field, distressing as they are to contemplate, are slight in comparison with the woes and anguish of the women who are left behind. The hope that husband, brother, father or son may be spared the tragic end which all soldiers risk, when they respond to their country's call, buoys them up in their privations and heart-breaking loneliness. But theirs is the deepest pain, for the most poignant suffering is mental rather than physical. No pension compensates for the loss of the husband, son or father. The glory of death in battle does not feed the mouths of orphaned children, nor does the pomp and circumstance of war clothe them. The voice of the women of America should speak for peace."

A Busy Mother's Charity.

For a long time this busy mother of three lively little ones felt very badly, because she thought she was of no use in the Master's vineyard. She could not go to church very often, and Sunday School was out of the question with the lively baby, and she could not even give very much to any good cause, because the family income was limited, but she wanted her little ones to be unselfish and to think of others, so she finally thought out a plan that may help other busy mothers.

Whenever she bought a garment of any kind for her little ones, or material to make little garments, she selected the strongest, most durable materials she could find, and made them with extra care. When she first sewed for her babies, she was not so particular, thinking the garments would soon be outgrown; but now she took extra precautions with every fabric and every seam. Then the little ones were told that they could have a share in

the good work by being very careful of their clothes, because as soon as they were through with them, some other children would get them. Of course it did not do away with tears and holes in the little garments, but the children did try very hard to be careful.

Then when the garments had to be laid aside as too small, they were whole and strong for another child to wear, and the mother had her share in the good work of making the world happier for the helpless, and her heart was filled with joy. She did not spend a single penny more for the things, nor did she take a bit of time needed by her little ones in doing the work, but she always had in mind the second wearer as she carefully made each garment. When the clothes were distributed among the poor, they were an object lesson in themselves, for they were in good order, with every button in place and nicely washed and ironed. From that busy mother's doing what she could a number of other mothers began to do the same kind of charity work, and many ladies who had sent mussed, torn, and flimsy garments to the charity workers turned over a new leaf, and sent only things that were in good order and ready to wear. So, while she only undertook the work because she could do nothing else, she not only brought a blessing to the poor and herself, but helped others into the good work, and thereby received a threefold reward.—Ex.

Gloster.

The First Baptist church, of Gloster, has closed a meeting of ten days with Dr. J. B. Lawrence of New Orleans as preacher. We had a good time together. I doubt if the church ever had better sermons more plainly put than those which Brother Lawrence gave us. His preaching is in a class by itself, both as to matter and manner of presentation. The church greatly enjoyed the sermons. We had to suffer from a common fault—the preacher went home too soon.

There were seventeen additions by baptism and we are receiving a few by letter.

It was a pleasure to have Bro. Lawrence in the pastor's home. His companionship was delightful.

In this part of the State our work is crippled on account of the hard times. This has been brought about by the changed

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The Daughter's Decalogue.

1. Love your mother above all women.
2. Don't have thoughts which she cannot know, nor commit acts which she should not see.
3. Declare yourself in fault rather than lie hypocritically.
4. Be in your house the one who with love and merriment vanquishes bitterness and sorrow.
5. Strive to be modest before being beautiful, and always amiable.
6. Have sincere convictions, pure faith, solid knowledge and inexhaustible charity.
7. Work at home as if you did not have the help of your mother. Act all your life as if she were present.
8. Learn the art of hearing with patience, talking without anger; suffer with patience and be joyful without excess, and you will have nearly attained happiness.
9. Believe your house the best of homes, and consider your parents your best friends.
10. Treat and love everyone, brothers, friends, and servants, as sons. Remember that she who is not a good wife and who is not a good daughter will never be a good mother.—Ex.

condition occasioned by the destruction of the cotton crop. The boll weevil has done his deadly work in this part of the State. The changed condition has well nigh paralyzed the people. Under such a stress of uncertainty church work has been made very difficult. People have not the money to give as formerly, and that cuts down our missionary offerings.

We are hoping that diversification in farming will change

matters, but now we are badly cramped.

I. W. Read.

HERBS AND FLOWERS CURE CATARRH.

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You need not suffer from catarrh, bronchitis, lingering colds, or other catarrhal troubles. After years of research and experiment, Dr. Blosser discovered a compound of herbs, leaves and flowers which by a unique method is applied to every nook and corner of the mucous membrane in the head, nose, throat and lungs.

Any sufferer, after giving it a trial, can readily see why it is so greatly superior to such ordinary treatments as sprays, ointments, salves, liquid, or tablet medicines, because all these cannot and do not reach all the affected parts, while Dr. Blosser's method reaches every spot; and this explains, at least in part, the wonderful success with which it is meeting. The full size package costs but one dollar. It is harmless, pleasant to use and is easily applied, even by a child.

No matter how deep-seated your catarrh may be; no matter how long it has troubled you; no matter if other remedies have failed; you should give this treatment a trial, and it will do for you what it has done for thousands of other sufferers. Write at once to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., in order to avail yourself of his offer of a free trial package of the remedy and an illustrated booklet which gives all the facts about catarrh. It is not necessary to send any money—simply send your name and address.

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Send to-day 25c, and we will send you a copy of the New Baptist Song Book. "The New Evangelist," and our New Book No. 5. If you want to learn how to sing, we will send you a copy of "Singing Made Easy," for 10c, postpaid.

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WOMAN'S WORK.

MRS. J. J. BAILEY, Editor, Jackson, Mississippi.
 Direct all communications for this Department to Mrs. T. J. Bailey.
Woman's Central Committee:
 MRS. J. H. HACKETT, Meridian, President of Central Committee.
 MRS. W. H. WOODS, Meridian, Secretary of Central Committee.
 MRS. W. S. SMITH, Meridian, President of Sunbeam work.
 MRS. MARTIN ELLIOTT, Winona, Pres. Young Woman's Missionary Union.
Officers of Annual Meeting:
 MRS. W. A. McCOMB, Clinton, President.
 MRS. A. J. AVERY, Clinton, Vice-President.
 MRS. GEO. W. BAILEY, Jackson, Recording Secretary.

The Wind.

Whichever way the wind doth blow,
 Some heart is glad to have it so;
 Then blow it east or blow it west
 The wind that blows, that wind is best.

My little craft is not alone;
 A thousand flees from every zone
 Are put upon a thousand seas,
 And what for? We're favoring breeze
 Might dash another with the rock
 Of doom, upon some hidden rock.

And so I do not care to pray
 For winds to wait on my way,
 To stay or speed me; trust still
 That all is well, and sure that he
 Who launched my bark will sail
 With me, through storm and calm and will
 Not fail.

Whatever breeze may prevail,
 To lead me, ever, peril past,
 Within his sheltering haven at last.

Then, whatever wind doth blow,
 My heart is glad to have it so;
 And blow it east or blow it west,
 The wind that blows, that wind is best.

—Selected.

Dear Sisters:

Are you getting ready to attend the Convention at Gulfport? Don't you know it meets on the 22nd of November? We want every woman who can do so to go to this Convention. Go with your mind and heart full of the work you are doing. Jesus is to work where ever you find something to do. We want every Association to send its vice-president. If she needs help to get ready for the trip it will be fun to join hands and get her ready. Let her feel that it is the Lord's work you are doing. Send her with the promise that she is to get all the good she can out of the woman's meetings, and all the enthusiasm she can gather up and carry home to be distributed.

among the societies that she comes in contact with.

The ladies' meetings will be held in the Methodist church, two blocks from the City Hall, where the Convention is to be held.

Comfort Wanted.

A missionary in China had to live sometime in a native house before his own could be built. A Chinaman would generally be unwilling to sell his house to a foreigner unless he believed it to be haunted. There was a weasel that made its home in this house; the roof leaked so that water and mud dropped down; scorpions and lizards fell from the roof, so that the missionary sat with a broad hat on as a shield, and his wife spread her parasol over her head.—Junior Christian Endeavor World.

A Good Grip.

On a wet, sloppy day in the fall when the rain froze as it fell, an engineer in the C. P. R. yards was trying to move a long line of freight cars into a siding, but the rails were slippery and the wheels could not get a grip. Every time the engineer threw open the throttle and tried to go up the grade, the wheels spun around on the rails and the cars did not move. This was tried several times with the same result. Then a new plan was adopted. The train was backed slowly down the grade and all the while a small stream of dry, gritty sand was running down an iron pipe on the rails. This was continued for some distance; then the engine was reversed. Now the wheels gripped the rails and held on, and with increasing speed the heavy load was pushed back on the siding. A little sand was all that was needed to meet the emergency.

How many people fail to do what they would like to do because they lack grit! They go with their company rather than take a firm stand for what they know is right, because of the lack of a little determination. Fre-

quently the only way to carry out a good purpose when we are slipping along in the opposite direction is to take a good grip of ourselves and, by sheer force of will and a silent prayer for help, follow the desired path—Exchange.

Rainy-Day Christians.

In the city of Syen Chun, Korea, there are two thousand, five hundred church members. On a recent Sunday morning two thousand, six hundred people attended the services, held simultaneously in the church and the school buildings, as the church itself is too small to hold all who come. In the afternoon two thousand, four hundred came again in a pouring rain. These are no fair weather Christians.—Selected.

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 Take the Old Standard GROVE'S TASTE-LESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Betty's Playtime.

"Oh, dear," said Betty, when mamma called her from play; "somebody's always a-wanting me to do something!" She ran into the house with a frown on her face.

"Betty," said mamma, "if you can't obey cheerfully—"

"Well, I always have to be doing something," burst out Betty. "I never can play—"

"You may play this whole day long," said mamma quietly.

"And not do anything else?" asked Betty.

"Not do another thing," said mamma.

"Oh, goody!" cried Betty, and she ran and got her doll things and began making a dress for Cora May, her new doll.

Grandma came into the room while she was sewing.

"Betty," she said, "will you run up stairs and get my spectacles?"

"Yes, ma'am," cried Betty, jumping up in a hurry, for she dearly loved to do things for grandma.

"No, Betty," said mamma; "you keep on with your 'doll things.' I'll get grandma's glasses myself."

Betty returned to her sewing, but somehow it wasn't so interesting, as it had been. She threw it down the minute little Benjamin waked from his nap, and ran to take him.

"Nursing is too much like

Hood's Sarsaparilla

Eradicates scrofula and all other humors, cures all their effects, makes the blood rich and abundant, strengthens all the vital organs. Take it.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

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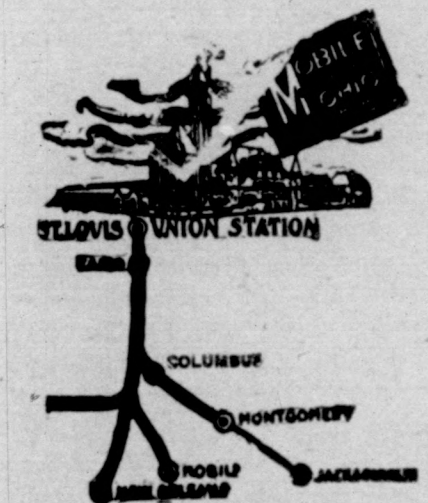
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A 50-cent bottle of Pinex, when mixed with home-made sugar syrup, makes a full pint of the best cough remedy ever used. Easily prepared in five minutes—directions in package. The taste is pleasant—children take it willingly. Stimulates the appetite and is slightly laxative—both excellent features. Splendid for croup, hoarseness, asthma, bronchitis and other throat troubles, and a highly successful remedy for incipient lung troubles.

Pinex is a special and highly concentrated compound of Norway White Pine extract, rich in gualacal and other natural healing pine elements. Simply mix with sugar syrup or strained honey, in a pint bottle, and it is ready for use.

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work," said mamma, taking the baby out of her arms; "you must not do any today."

Betty's cheeks turned rosy. She thought of the times she had grumbled when mamma had asked her to hold baby. Now she would have given anything just to hold him one minute.

Mary Sue, Betty's best friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."

Jack came running in with a button to be sewed on. Betty put on her little thimble and began sewing it on. But mamma came in before she had finished.

"Why, the idea of your sewing, child!" she said, taking the needle and thread out of her hand. "Run along to your play!"

When father came home to dinner Betty started, as usual, to open the front door for him. But mamma called her back.

"You forgot, Betty," she said in her pleasant way, "that you are not to do anything for anybody today!"

We are too fond of our own will. We want to do what we fancy mighty things; but the great point is to do small things, when called to them, in a right spirit.—R. Cecil.

It is not on great occasions only that we are required to be faithful to the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences.—Madame Swetchine.

I have experienced that the habit of taking out of the hand of our Lord every little blessing and brightness on our path confirms us in an especial manner in communion with His love.—M. A. Schimmelpenninck.

"Rest in the Lord; wait patiently for Him." In Hebrew, "be silent to God and let Him mold thee." Keep still and He will mold thee to the right shape.—Martin Luther.

It is faith's work to claim and challenge loving-kindness out of all the roughest strokes of God.—S. Rutherford.

FIRE TO YOU—MY SISTER

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I am a woman, I know women's sufferings, I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—your mother, your sister, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 10 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which quickly and effectively cures Leucorrhoea, Green Discharge, Green Bitchness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.

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was added, and it would not be worth while keeping me in school any longer. I was so hurt by this last straw that I burst out crying and went home and told my mother about it. Then I found out what a good thing a

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its misery. There is no need of its suffering. You can get rid of it by simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, saline, cream, or ointment, but a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stoppage of feeling that all catarrh sufferers have. It heals the diseased mucous membrane and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and inflame the stomach as internal medicine does.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 2345 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, nasal headaches, catarrh of the sinuses, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Jeanne D'Arc's Call.

The Pretty Story of the Most Patriotic Incident in History.

(From "Jeanne d'Arc of the Flaming Sword," in November St. Nicholas.)

When Jeanne was thirteen a strange thing happened. That summer, in the very heat of the day, she stood in her father's garden, which overlooked the church where she went daily to pray. Suddenly a great light seemed to come from one corner of the church, and a voice, sweet and full, spoke her name.

"Jeanne d'Arc, Jeanne d'Arc," it called, not only once, but twice, thrice, before she realized that it was the voice of an angel, and the great fear that at first struck her dumb melted away, and the voice spoke further.

"Be a good girl, Jeannette, and serve God," it said, and raising her head, Jeanne looked straight at the dazzling light through which she could plainly see the face of St. Michael. She knew him by the glittering armor he wore and the flaming sword he carried, and behind him in the streaming light she could see the angels who followed in his wake. "Jeanne d'Arc," he said, "you are chosen of God to deliver France. Be good and wait."

The great light vanished, there was only the noonday sun glancing through the leaves of the trees and Jeanne upon her knees in tears.

Then other vision came to her: St. Catherine and St. Margaret who told her always to be good and patient, to say nothing, but to await the future coming of St. Michael, who would send her forth upon her mission. For three years the visions came from time to time, but St. Michael did not appear, though her "voices," as she lovingly called them, told her he would summon her later.

At last one day Jeanne was sitting in her favorite place in the tree, her hands idle in her lap, her head bent in deep thought, when a white shadow came gliding across the grass and stood before her in the guise of a warrior. A great light seemed to come from him and flow over the girlish

form on the tree trunk, and he said gently: "The time has come, Jeanne; go forth and save France."

"But I am over-young," she cried, raising her hands. "How can I mingle with men, I a poor peasant girl, knowing nothing of their ways?"

"You will lead them to victory, riding at the head of the army of France," said a voice like the clear, sweet tones of a bell. "Be of good cheer, little maid; God sends you forth!"

"But I know nothing of war, nor what to do. I cannot even mount a horse."

"Go to the Governor of Vaucouleurs. He will show you how. Be of good cheer, Jeanette; the time has come. Go forth; go forth!"

Then he vanished in his trail of light, and Jeanne felt a new strength suddenly growing in her heart. She remembered an old prophecy—that France, betrayed by one woman, should be saved by another. The wicked Queen Isabella, widow of poor, crazy Charles VI, had sold his kingdom to the English; who then was to wrest it from the hands of the enemy. And the words of the wizard came to her as she knelt in the little church during the quiet vesper hour; "From the country of Lorraine, approaching through the hoary woods, would come a young girl, who would subdue the archers of Breton, and would perform wonders."

Were not the hoary woods the Forest of Oak, in fair Domremy? Was she not young, with the spirit of God in her heart? And St. Michael had said: "Go to the Governor of Vaucouleurs."

Then into the soul of this girl of sixteen leaped a mighty purpose. Night after night, in her little room she prayed for strength, and day after day she mingled with her merry comrades—with them, yet not of them.

Her little sister Catherine, and her two girl friends, Mengette and Haumette, loved to be near her, but they spoke in whispers

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when they saw Jeanne's faraway look, for in their child fashion, they felt that Jeanne was different from them all. And the boys too, brave peasant lads, hung about her with awe, for there was a strange spirit in this slip of a girl they had never seen before.

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"Railroad Jim" Smith

James R. Smith, commonly known as "Railroad Jim," is the son of a college professor. He is of Scotch and Quaker extraction, and was born in the South where his father was the principal of the Barton Academy, in Mobile, Ala. His parents removed to Jacksonville, Ill., where they were both well-known instructors. Young Smith was educated here.

In the early 80's, becoming restive on the restraints of a college town, he went west, going first to the lumber camps of Colorado, near Denver. After six months, hearing of the activities of Leadville, the most remarkable mining camp in the west, he removed to that place where he met the general superintendent of the Old South Park R. R., now the Colorado & Southern. Here he entered railroad service and was sent to Buena Vista, where he became a switchman. Through an injury in the yards he was transferred to the motive power where he was specially employed in connection with the Westinghouse automatic school, the first established in this section of the Rocky Mountains.

Soon afterward, Mike Eagan, who later became general Master Mechanic, took charge of this department and became very much interested in young Smith, whom he pushed to the front, where Smith saw service on the road in both sides of the cab. Eagan so trusted him that at one time he was appointed acting foreman of the shop and roundhouse at Buena Vista in Eagan's place. These were strenuous days and amid terrible temptations. The difficulties of railroading in the mountains were beyond description. Smith was a member at one time of the Alpine Snow Crest, when Alpine Tunnel was the highest piece of railroad in Colorado. All of these experiences were the training school for this man for his future work for Christ among his fellows.

There was no religious influence brought to bear on railroad men in those days. However, the ties of home were lasting, and the influence of a Godly father and a praying mother, with the early training, finally bore fruit, and Jim was brought as a prodigal to the Father's house. Several years after his conversion he came in contact with Y. M. C. A.

and his first secretary, Jas. B. Caruthers, now State Secretary of Pennsylvania, brought Smith to see that he was needed among his fellows. Leaving his business he went first to Parson, Kansas, on the Katy, where he became General Secretary; afterward he was called to the State Committee's office at Topeka. Here he met Mr. Moody and went in general evangelistic work to Chicago. In '94 he became pastor in the fourth ward of that great city, where he served acceptably for ten years among the working classes.

During the World's Fair Evangelistic Campaign in St. Louis, he was associated with Mr. Charles Stelzle. The following year removing to St. Louis, where he became pastor of the Hope Congregational church. In all these years of Christian activity Mr. Smith has never lost sight of the railroad men who he knows and believes in. Owing to the increase in this special work, Mr. Smith gave up his regular pastorate and again took to the road where he has given all his time to railroad centers under the direction of the Railroad Department of the International Committee. During the past year he has traveled over thirty thousand miles in the United States and Canada seeking out the men wherever they can be found at all times of day and night, bringing to them the gospel message.

Look Up! Be Glad.

We dig, we toil, we fret and all the while close over us bends the infinite wonder and beauty of nature saying: "Look up, my child! feel and smile, and be glad!"—George S. Merriam.

If we really live under the hope of future happiness, we shall taste it by way of anticipation, and forethought; an image of it will meet our minds often, and stay there as all pleasing expectations do.—Atterbury.

An Explanation.

"Your nephew is a college graduate, isn't he?" "Yes," confessed honest Farmer Hornbank; "but, in justice to the college, I'll own up that he had no sense beforehand."—November Woman's Home Companion.



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Here Are the Calls that Every-body Must Make.

In practical talk on everyday etiquette in the November Woman's Home Companion, the author records the calls that one must positively make.

Certain social calls must be made. The call at least once a year upon those on your calling-list, the call after having been entertained at dinner, or luncheon or at an evening entertainment; the call of congratulation after a marriage, or a birth; the call of condolence upon those in sorrow; the call of inquiry at the house of illness; the call upon the newcomer in your neighborhood, or upon a stranger who has been introduced to you by a friend; the return call, when a first call has been made upon you—none of these can be evaded. A first call should be returned within a week, or at longest a fortnight; a dinner call, or, in fact any others of those named, should be paid promptly.

Two women call together it is the duty of the two who makes the signal for departure by rising or giving a significant glance to her companion. There is no need for great formality of conduct in calling. The well-bred woman who is at ease in her own house need have no fear of appearing awkward in the house of another. To come in quietly after leaving her card at the door; to speak, first of all, to her hostess, then to recognize the other persons present to chat with those nearest the seat she has taken, avoiding topics which might lead to argument or discussion; to take her cup of tea and bite of cake or sandwich—to leave at the end of twenty minutes, or half an hour after shaking hands with her hostess and bowing farewell to the others present—this is all that constitutes a call. A little familiarity robs calling of any terror it may possess for the bashful or for those unaccustomed to society; and one learns it is just the old-time 'afternoon visit' with a new name.

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Great Delta Mortgage Loan and Guaranty Co. Jackson, Miss.

Specialists.

The great surgeon had gone; the false adhesions in the arm and shoulder were broken, and now the long-imprisoned member would soon come to its own again. Downstairs the little maid of four years was "being amused" while mother was being operated on and then coming back from the land of ether dreams.

But it was hard to amuse the little one. The splendid fur coat and cap in the hall, the glimpse of the stalwart doctor, his waiting car outside, all brought forth many questions that puzzled one, and the wonder of it all grew in the child mind.

The next day came the question to mother—such a funny mother—all in a plaster. cast: "Mother, what is a specialist?"

"One who knows all he can possibly know about one thing."

"Is Dr. MacAusland a truly specialist?"

"Yes; he certainly is."

After a few moments: "Mamma, may I be a specialist?"

"What do you want to know all about, my baby? What kind of a specialist do you want to be?"

The sweetest, gravest look came over the dear face, and with serious earnestness came these words: "I think I will be a Jesus specialist. I'd like to know all about him, 'cause he's the bestest thing to know all about."

A "Jesus specialist!" Why not? The man who is known, who does the greatest thing, is a specialist.

Not long since we could go into a florists and buy almost any kind of a flower we wanted that

was grown on the premises; it is no longer so. To get the best results, each species must be in a glass by itself.

Riding from Northampton to Amherst one sees a big working plant—a rose house. The rose specialist studied the soil all over Massachusetts, with the result that this particular place was selected and a beginning made of what will be one of the greatest "roseries" in the country.

It naturally follows that we who love Home Department work love Jesus, but are we "Jesus" specialists?" Do we give enough time to listening for His voice? Do we exemplify His teachings as we should? Do we give Him and His work the first place?

Most of us are busy; we have many cares and many interests.

and that is right. Because of this we need not fear if we just remember to keep Him continually in mind. If we study His will in all things, then he directs, and our duties fall into right relations with our life, and He is not defrauded.

God sometimes gives us wisdom from the little ones. Many a message has come to me from my own little daughter, the sweetest yet that she may become a "Jesus specialist."—Ex.

Sore Eyes

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